1.

【問】

我聞世間法
皆夢幻泡影
魯氏經所說
極上成就者
禄咖者本一
二三不可分
勝中最勝法
請為解析之

Sri Devi asked:
I heard that everything is illusion.
We should follow the instruction of Rudrayāmala to enter union.
Trika as a totality is not separable.
Best of the best guidance, please explain part by part.

2.

今日所有法
所言皆未盡
至高自在者
請為解疑義
何謂真實色
何謂音聲量
何謂諸行相
何謂摩耶誑

Today many questions are left unfinished
And doubted, highest creator.
What is real rūpa, deva?
What is sound-quantity (śabdarāśirna), manifested images (kalā), and illusions (maya)?

3.

今欲學不二
何為九種咒
道道道行處
心心心已動
行處禨咖分
分迄修始啟
何謂颯刻曇
何謂三構成

What are nine mantras (navātma) for non-duality,
To complete the realization of bhairava?
Since making such wishes, breaking and splitting are already going,
What is śakti and its three-fold composition?

4.

音明點摩耶
何謂半月者
滅者亦為誰
抑或從何法
脈輪生思維
何謂颯刻曇
本質亦為何

[What are] Nāda, bindu and māya,
What is half moon (candra-ārdha), what is non-arising (nirodhikāḥ)?
How does the mind arise from cakras?
What is the true nature of śakti?

5.

彼岸復彼岸

部分盡超越
主觀相對者
皆令滅盡之
彼岸渡彼岸
此岸更無渡
彼岸心自堅
出離心已生

Transcedentally transcend the parts,
Destroy dependent subjects,
Transcend what is in that manner,
Transcended, thus ascended.

6.

諸相不可分
諸身不可分
識此大道者
成就自可行
彼岸心何相
漸息漸入無
行道難離分
大道終難成

Neither every countenance is breakable,
Nor the body is, by becoming.
Transcended, diminished,
Parts will not lead to becoming.

7a

我主賜美意
尽驱我疑问

My kind lord, please do condescend,
Dispelling my doubts completely.

7b-8a

【答】

善也善也哉
汝今問道者
最上之密續
為汝低語說
玄之又玄者
道之秘不宣
秘中無尋處
我今著世言

Great, great what you asked,
Best tantra I now speak in a soft tone to you, my love.
On many hiding secrets of śiva,
I am telling you this way.

8b-9a

色者之為何
心之部分者
同理若本性
須臾不離道
道之本質何
識者本虛空
因陀羅之網
萬千盡空無

What is the part of cit? Forms (Rūpa).
So is self-nature (ātma), as part of bhairava.
The essence of my teachings is also in this manner,

The recognition (vijñana) is like the indra's net (indrajala).

9b

摩耶幻象者
恍然如一夢
夢者夢中誰
無二至高心
如乾達婆城
十方飛天舞
謬言者何多
皆無有是者

Maya is like a dream of the highest cit,
or like gandharva's city in the sky. All ignorance.

10

靜慮冥想者
意義目的何
覺醒唯一義
他者皆浮雲
各為生計者
芸芸不足計
第一正法者
無分別心矣

The purpose of meditation is all about awakening.
Actions (kriya) is vanity for a living.
For a man, the only represented knowledge to get united spiritually,
is seated in vikalpa.

11

與汝言實相

道非九種咒
亦非音聲量
亦非褫卡者
亦非颯刻曇
無三重構成
種種修行法
空空無實相

In reality, bhairava is not nine forms of mantras.
Nor sound-quantity (śabdarāśirna).
Nor that of trika.
Nor that of three-fold śakti.

12

無音明點幻象
無半月者滅者
無諸脈輪修法
無颯刻曇實相

Nor sounds, bindu or maya,
Nor half-moon (candrārdha), nor non-arising (nirodhikāḥ),
Nor mixed chakra-practice (cakrakrama),
Nor śakti nor true nature (ātma).

13

上述種種法
皆為權宜說
啟眾智識淺
攝彼意志薄
如母喃兒語
促膝與蜜餞
無他真了意

啟發示例已

Above are for immature minds,
Terrifying the mentally weak ones.
All like mother giving pleasing caddies,
Only appearing and serving for calling and illustration.

14

時空皆行相
遍處無解脫
感官映身體
身體非感官
一者遍形名
是想為毒謬
世間第一法
悠悠莫可說

The space and time, both manifested images bringing no liberation.
The sense of organs illuminate the body but are no body.
The idea of one who shows and names is impossible and intoxicating.
The highest truth goes on and on but unspeakable.

15

自在性為何
內衷歡喜者
無分別心哉
依此得自由
問心何所著
所著皆形相
得道需別徑
至高思維者

The essence of self-being (svabhava) is internal joy (ānandā).
vikalpa is the power to be free.
So far that what resides are full of manifested images (kārā),
bhairava is the supreme mind .

16
知見真實身
宇宙皆無垢
真實渡彼岸
此最上供養

Thus, cognize the real body.
See the universe of nothing but purity.
The manner of true transcendence happens,
Is the way of [real] ceremony (pūja) or pleasing God.

17
道之行色者
心遍著覺之
彼岸彼岸色
彼岸自性者

The form of bhairava unrolls,
When you reside everywhere [and nowhere].
With the transcendental transcending form (rūpa),
The transcendental self-nature is.

18
至大颯刻曇
無形無不在
如法是行法
思與能俱渡

In that manner of powerful śakti,
Indivisible, residing everywhere,
Hence the laws(dharma) become laws-in-the-go(dharmavāt),
When śakti goes transcendental, mind goes transcendental.

19

彼颯刻曇者
不受俗供養
獨此回照空
圓満知諸體
依次次第生
始自自入一

Śakti does not accept burning or ceremonies,
Different those, [cognize] the dis-manifest (vibhāvyate).
Perfect cognition on entities,
Beginning to enter [the supreme state].

20

大哉颯刻曇
安住於其中
囫圇不可分
於此靜慮也
大道之形色
不在他處尋
此即入門徑
世間大道平

Remain being within śakti,
[Keep on] creative contemplation on undivided (abheda),
That is śiva's form,

That is the proper entrance from this world to śiva.

21

如是法見世
璀璨大光明
由是升起知
坐忘逍遙在
行之颯刻曇
大道可汝成

The world in that manner is as suggested.
Like splendid shining beams of light.
Cognition arises as freedom of existence (vibhāgādi).
Thus, śakti goes and śiva is realized.

22

【問】
三叉戟之主
骷髏項飾者
時空空相者
遍在無所在

My trident-marked lord,
Skull-decorations-worn one,
Space, time, and emptiness show themselves,
everywhere and nowhere.

23

吾駐形相中
何可得直智
何路可攀行
渡彼岸得一

何可悟正我
得自在成道

Residing full of manifested images (kārā),
How to become bhairava and understand directly?
Whose path and entrance [to follow]?
How to transcend myself and become [bhairava, the one], I would like to know.
On what right I'ness can I realize,
Being as is and developing bhairava?

24

【答】
上行者真炁
下行者濁氣
息息者神我
彼岸者聲行
呼吸兩相匯
滋養滿輕安

Upward is prāna,
Downward is jīvo,
Pause (visarga) is ātmā,
Transcendence is uccāra.
[Where] the two-fold respiration is born,
[One find there] full of nourishments and pacifying.

25

呼吸內外行
空與命通處
道行遂成一
身亦成空也

Breath in, breath out.
Where life meets ether.
In this way, bhairava in the move becomes bhairava.
And body etherized.

26

無入颯刻曇
亦無散漫者
且待息自寧
前路自可行
中無分別心
道形色自遍

Neither let śakti wonder or enter into it,
Let the form of breaths manifest,
Through which, nirvikalpa is in the middle, and
The form of Bhairava exists everywhere.

27

出入息止時
氣入已成就
內安神寧處
能定時自一

Clear the retained breath (kumbhitā),
Breath in there, [when] one becomes [the one].
Thus one's inside archives peace and so is one's consciousness.
When śakti achieves peace, bhairava manifests.

28

觀汝根輪處
光芒遍照映

精微復精微
不覺已坐忘
以此心不動
友與敵觀同
入於此境界
大道升起焉

From root (mūla), rays of light illuminates.
Subtler, subtler, rising upward.
In this way, consider love and loathing,
the same inside. Bhairava arises.

29

意動內升起
如雷霆閃電
脈輪逐一漸
直至十二指
於此內觀之
可得大升起

The intention (iccha) rise inside in the form of lightnings.
In the sequence of cakras [successively].
As far as three-fistful upward,
Your inside [sees] the great arising.

30

依序漸諸脈
直至十二指
由粗至微者
消失不可分
次第超越之
解脫復解脫

如是升起畢
內與大道一

In the proper sequence of [going through] the internal-twelfth-finger [dvādaśanta],
The twelfth-finger (dvādaśa) melts away, undivided.
Gross, subtle, transcendental,
Freedom, freedom, inside becomes śiva.

31

吐納天地間
千瓣蓮花處
眉間微蹙時
真炁過頂輪
無分別心起
萬物升起時

Like that, breath in, breath out. [Feel] inside of your head crown.
With the contraction of eyebrows, break [the crown].
After mind obtains nirvikalpa,
Everything goes upward. Everything ascends.

32

幻術現五彩
如孔雀冠側
五感五重空
同心如壇城
靜慮空性者
和衷空相中
一入心間時
如如道已成

Like peacock's crest [seen from] side, showing variegated colors,
Five-fold emptiness(śūnya) like a maṇḍala.
Meditate on such emptiness(śūnya) in one's hollow inside,
By entering one's heart (hṛdaya), one becomes (bhairava).

33

依此次序起
靜思彼內者
空相不一一
化之入己成

Like such, follow the chakra sequence (krama),
Contemplate that therein,
Emptiness (śūnya), non-oneness (divisions, kuḍya), oneness (transcendental savior, parepātre)
Dissolved in one's self. Wish granted.

34

思維置顱中
居此目垂簾
次序思堅定
至高大道成

Place the mind inside the skull.
Reside with eyes half-open.
During the sequence (krama), keep the mind firm.
Highest goal will be achieved.

35

駐於中脈中
神經如蓮脛
靜慮內空者

抱一道自現

Dwell in the middle of the middle nāḍī,
[Where] the string of soul [is like] a fibrous lotus stalk.
Meditate upon its inside space.
There God manifests.

36

心眼觀形相
種種皆障礙
雙眉微蹙處
入道門逕也
勤習觀明點
次第漸銷融
萬物中道處
至高惟一立

See in one's mental eyes that manifested images (kārā) are mere obstructions.
The contraction of eyebrows (bhrūbhedā) is the entrance to arising.
View bindu dissolved in sequence.
In the middle of everywhere, the highest stands.

37

內法激蕩昇
精微眉間火
明點光耀處
無他惟心間
靜慮火光中
一切盡銷融

The internal law (dhāma) jolts and ascends,
Ended with subtle flames known as tilakā.

The light of bindu is from inside of heart (hṛdaya).
Meditate on that dissolved in [one's heart]. [One becomes] dissolved [into the one] .

38

無上道在耳
音聲得抱一
聖梵大成就
太一於上行

Unsurpassed savior is in one's ears.
Sounds can lead to dissolution quickly.
Perfect brahman sounds bring full accomplishments.
Supreme brahman walks above.

39

音聲未盡時
真炁遍昇起
聲行漸迴弱
靜思此中空
此空可渡汝
與颯刻曇同
安得不畏之
安得不行之

During utterance of śabda, praṇa ascending and traversing.
With [sounds] extended, waned, and echoed, perform creative contemplate (bhāvanā) on their inside emptiness.
The emptiness transcends in the same manner as śakti.
The emptiness is to be feared.

諸音無附意
意著詞尾聲
成空若彼空
人空形相一

No endeavor on syllables.
Adhere to the end of the last word, then become [the one].
Emptier, emptier, become the emptiness, like that.
Realizing men as manifested images (kārā) of emptiness, [one] becomes [the one].

41

弦樂音聲箭
勁伴次序發
標者內一思
身不異空相

Music sounds of string instruments are śabda-arrows.
Far reaching and [strong] arrows. Residing together with sequence (krama).
The target is the inside, no-difference mind (citta).
Realizing body [the same as] the transcendental ether, one becomes [the one].

42

世皆無韻咒
次序粗至微
半月明點聲
內聲俱空一

Everything is vowel-less mantra (piṇḍamantra).
[From] the gross syllables, the sequence [begins].
Half-moon (ardhendu), bindu, nāda, all internal.
While becoming the uttered emptiness (śūnya), one becomes [the one].

43

己身各方者
一時俱成空
無分別心始
接諸空無異

One's own body, where all directions are,
At the same time (yugapad) all vanishes into ether.
[As such], nirvikalpa mind begins,
[When one simultaneously] engages in the void all around.

44

上空下空者
一時同觀之
無論中間身
思能空得一

Above is emptiness. Below (mūla) is emptiness.
Simultaneously (yugapad), both become this way.
Be indifferent and ignore one's body.
Mind on śakti and śūnya. One becomes [the one].

45

上空下空者
心亦空時駐
其時無分別
任此不二心

Above is emptiness. Below is emptiness.
Stay there when one's heart becomes emptiness.
At the same time, [keep in] the nirvikalpa state.

Nirvikalpa arises. Let it be.

46

知肢體空相
霎那無所在
作無分別者
成無分別者
知無分別者
無分別汝性

[Feel] emptiness of limbs and rest of body,
In milliseconds (kṣaṇa-mātra), one becomes free from existence.
Become nirvikalpa, be nirvikalpa.
[Realize that] nirvikalpa as one's true nature.

47

遍在遍自然
無處無空相
無所在昇起
靜思此得一

Everywhere, the nature, the whole creation,
Ether is omnipresent.
Freedom from existence and arising begins.
Contemplate residing with this. One becomes [the one].

48

己身分內外
觀之為牆焉
悠悠中空始
靜慮此空一

The division of inside [and outside] the body,
Consider them becoming like walls.
Nothing inside begins.
Meditate on having nothing inside. One becomes [the one].

49

心空化諸感
蓮花虛合處
不二心綻耀
至高榮華得

In one's heart-ether, dissolve senses from organs.
In the middle of the lotus seat,
Non-difference thought (citta) is shining.
Highest beauty is obtained.

50

遍己身上下
思盡十二指
念者堅愈堅
大道正可求

All across self-body,
Thoughts are dissolved in the internal-twelfth-fingers (dvādaśānte).
Firm awareness becomes firm.
The real goal is thus engaged.

51

如時復如是
內十二指處
凝神思不動
漸行漸微弱

無因又無果
如此日夜一

Thus, in that manner, over there,
The internal-twelfth-fingers(dvādaśānte), cast your mind.
Every moment, [be aware that] being in a diminishing manner.
Causeless and goal-less, one becomes [the one] one day and one night.

52
時之光火者
昇起遍照身
想此焰遍熾
光寧然後一

Fire of time, light of time,
Arises and fills ones's own body.
Contemplate on the inside burning,
And the peaceful lights. Then, one becomes [the one].

53
行之遍世者
靜慮分別心
燃盡無餘燼
無二思維者
至上思維者
如是可得一

Going and going, the whole world,
Meditate on vikalpa burning and burnt.
[Become] one of no difference thoughts.
[Become] one of highest being. One becomes [the one].

54

己身與世界
漸微無不在
眾生實作者
靜慮渡內空

Self-body, the world, as goes.
Subtler, subtler, [eventally] pervades.
Residence of the real driver of breaths [are realized].
[When one] meditates on the transcendental internal ether.

55

能濃漸淡时
靜慮十二指
入心持靜慮
大夢初醒得

While thick śakti turns thin,
Meditate within the scope of twelfth-fingers (dvādaśa).
Entering into heart-chakra (hṛdaya), keep meditating.
Unbinding from the [worldly] dream is obtained.

56

世間道形主
思次序中空
粗精彼岸在
全一思化無

The main form of worldly path,
is considering sequences (krama) with vacuity.
Gross, subtle and transcendental, reside.
The whole inside mind is dissolved.

57

坐者同宇宙
悠悠遍世間
大道無不在
無異梵自一
若真實儀軌
無他唯靜慮
觀大昇起時
齊物無不一

Sitting with the whole universe, everywhere,
The ubiquitous master inside, is the same with śiva.
The real way for ceremonies and devotion,
Of śiva is to meditate on the great arising.

58

觀乾坤宇宙
盡無非空相
於彼思化者
無不俱化焉

Now the universe,
Consider as being emptiness (śūnya).
There [as] such, mind dissolves.
There, total dissolution is possessed.

59

見出入息止
割離皆移棄
俱化起得一
化俱無二一

See with mental eye that suspension of breath is possessed.
All divisions abandoned, removed, cast.
Total dissolution arise. One obtain [the one-ness] within a millisecond.
Totally dissolved, wholly absorbed. One becomes [the one].

60

無野山樹壁
視諸地棄焉
思化之成也
精微狀昇一

No trees, hills, walls.
View places [as] removed and cast.
Become mentally dissolved.
[Allow] subtle-styled to appear.

61

直智二元中
靜慮於彼處
二元同時棄
中道真如得

In both ways [of contrasting dual], find cognition (jñana),
By Meditating on the middle. Seek shelter there.
Simultaneously (yogapad), one shall abandon the dual.
There in the middle, truth shines.

62

無為不離心
勿作內徬徨
即成廣中庸

大世自現前

Become abandoned and non-departed cit.
Avoid becoming an inside wonderer.
Thus, [one] becomes the extended middle.
Greater world is manifesting.

63

遍身淨精神
渡此二元世
不分別心起
意渡昇至高

The whole body is consisting of only pure intelligence.
Become transcendental of this two-folded world.
At the same time, nirvikalpa [arises].
Mind [is transcended and] arises to the highest.

64

吐納相匯處
內之外之內
視無異同識
昇思即可得

[Be aware of where] two-fold breaths join.
Inside enters. Outside exits.
Yogi [shall have such] sameness recognition (vijñana).
Arising mind is possessed.

65

遍世及己身
自在喜成慈

一時恆生我
渡喜摩耶一

[Meditate on that] the entire world and one's own body goes on,
Full of self-dependent joy. [One] becomes love.
At the same time, one's self [becomes] death-less.
Transcend [even this] joy as illusion, one becomes [the one].

66

諸儀軌邪祭
皆謬理愚行
昇起大喜樂
真知自現形

Vain religious austerities and dramatic ritual performance,
Will perish and be gone.
Rise with the great joy,
Whereby the truth manifests.

67

感官皆束縛
唯昇炁能也
緩緩恍忽忽
時至體觸者
蠕蠕如蟻行
至上樂此彰

All organs of senses are bondage.
Move prāna and śakti upward slowly.
At the right moment, [one] feels ants crawling,
which manifests the highest delight.

68

燃理中如祭
盡棄適幻思
行之內惟息
與喜愛為一

Now, [burn one's] intellect [as] sacrifice in rites, in the middle.
Thoughts are comforting illusion. Cast away.
Proceeding, only filled with breaths.
Unit [with] love and joy.

69

顫顫巍巍間
與颯刻曇一
忘我一是時
不須臾離也
喜乃真太一
樂間自在昇

Get united with śakti, [feel energy running] trembling and agitated.
Completely be absorbed and reside in śakti.
Since comfort is the true creator (brahma),
It brings forth one's own ascension.

70

感動盪平安
念遍在至寧
成彼颯刻曇
為此無邊喜

Taste the agitation and smoothing.
Recollect the spreading comfort in full measure.

Become śakti this way.
Become the inundated joy.

71

至喜如何得
見久昧親友
靜慮此種樂
諸思皆化一

The great joy is attained,
[When] seeing or envisioning a family or friend missing for a long time.
Meditate on such joy arising.
All minds get wholly absorbed. One becomes [the one].

72

陶然飲食間
滋味如花開
載之居之者
大喜得者一

Eating, drinking, [be aware of] joy in such actions.
The joy of taste is blossoming.
Become filled and reside [with].
The great joy. One becomes [the one].

73

聲聽可自用
諸感皆意媒
同喜俱化焉
本性出於思

Self-apply songs and hearings.

[Of the] same pleasure, mind's agent of action [is].
Yogis, wholly absorbed as such.
[From] minds thus produces ātma.

74
彼焉若彼焉
無分別心喜
思維攝於彼
是焉於是焉
渡彼岸悅樂
真性全通時

There, there, the delight of the no-difference mind.
The mind possessed in that very place,
Thus, thus the transcendental joy,
The true nature, engaged wholly.

75
將寐未寐時
外界漸遠逝
自在思維覺
彼岸心現前

When sleep [is approaching yet] to arrive,
The sphere of outside vanished.
[Where] the self-abiding consciousness [becomes] accessible,
Transcendence manifests.

76
光也空性燈
空中五彩斕
見未起於彼

真自性現焉

Light is the lamp of emptiness,
Gleaming variegated appearances in ether.
View those non-rendered (dṛṣṭi nirveśya). Right there,
True self-nature manifests.

77

世間皆形相
遍一不異蛇
見微毫知著
如是可渡一

Manifested images (kārā) is what is born there.
Omnipresent bhairava, is no different from a snake.
In khecarā's way, view a small part of anything (kalā)
One obtained transcendence and [the one] manifests.

78

攤屍肢如槳
手足無支撐
會神於彼通
靜思滿渡一

[Adopt] the corpse pose (mṛdvāsana, savasana). Like oars,
[Leave] arms and legs, [with] no support.
Fix on that union.
Contemplate on the filled transcendence. One becomes [the one].

79

身正坐中焉
雙臂如金樽

思維腋下空
長安盡入一

In a proper sitting pose,
Rest one's arms crooked like a cup.
Think of ether in the armpits.
Feel extended equanimity. Fully dissolved.

80

岳丘塵世物
見著固不移
瞬入無支撐
思維與一同

A gross form object,
Firmly fix one's view [in mental eyes] settled on it,
Soon, one will enter support-less being (nirādhāra),
Mind thus goes with the one.

81

舌中口內開
思維亦置中
中氣內觀哈
自在平安臨

Tongue in the middle with [uvula] widely open,
Thoughts cast down in the middle.
Utter 'ha' in the mind [with exhale],
Let it be and peace dawns.

82

無論坐臥立

不離無支撐
自身思漸微
霎那意微一

Sitting, sleeping, standing,
[Be in] support-less state (nirādhāra), free from existence.
Self-body, mind goes subtle.
In a millisecond, mental disposition (āśaya) goes thin. One becomes [the one].

83
坐立皆動中
行之身不停
遽止身漸靜
思止自然一

Standing and sitting in a moving position,
Which proceeds and presents a moving body.
Mind discontinues this way. One becomes [the one].
Śiva will be obtained.

84
望歟無垢空
行者觀無內
真性金石堅
剎那成一體

Alas, watch the spotless ether.
View the non-inside.
The most firm true nature. Thus, within a millisecond,
The body of the one is obtained.

85

額化入空相
漸漸與一同
一者諸形相
歸入真元中

[Meditate on] one's forehead fully dissolved into the whole ether,
Until one feels as [the one].
The entire manifested images (kārā) of bhairava,
Thoroughly enter into their true quintessence.

86

闞知生二元
外諸界無常
一形色恆遍
太乙直智在

Limited knowledge (jñāta) causes duality.
Outside worlds [are what] śiva destroys.
The universal primary form of the one,
The absolute eternal infinite cognition is shining and possessed.

87

至暗不見物
無月夜深時
無視目疾耳
無意睹時一

Proceed, on a pitch dark deep night,
On the first of a fornight, [without moon]. Dwell for a long time,
Unable to see the form of beings is eyes' problem.
The one [only shows when] desire for forms stopped.

88

行之目先闔

前方盡黝暗

行之一形得

盡忘此中一

Proceed. Shut eyes first.

Ahead, deep dark ether ahead.

Going forward, [see] bhairava's form.

Wholly absorbed in this existence. One becomes [the one].

89

著力實害根

無勉乃無生

入於無二空

自性形自彰

Endeavors are harmful for [spiritual] faculties.

Subdue [the motive to make efforts] in this way. Non-arising (nirodha).

Enter the non-dual emptiness.

Right there, one's nature (ātmā) manifests.

90

無息無明點

無形相無聲

一時大升起

直智自在一

No bindu, no visarga,

No kāra. [Only] the sound, the great sound,

Rises with force.

Cognize in entirety the highest God.

91

人言有外息
天道有內息
心無支撐時
感恆梵者一

Words are with visarga.
Thoughts (cit) goes with inside visarga.
Make thoughts support-less (nirādhāra).
Feel the eternal brahma.

92

性者空形相
靜慮指迷津
心能無所依
自形色現前

Self-nature (ātmā) is manifested images (kāra) of ether.
Meditation is the compass guiding to freedom.
Become independent and basis-less (nirāśrayā), the consciousness (cit) and śakti.
Self-form (svarūpa) thus shows up.

93

肢體創傷處
痛感深有義
於彼心通道
無垢一所居

[When] a part of limb is wounded,
[Such] strong [painful] arising feelings contain mighty information.
Right there, one's consciousness gains union [with the one],

[Where] spotless bhairava is seated.

94

離有限意識
我之存在者
觀無分別心
生者無生同
無分別亦棄
是時始入一

Remove the limitedness of one's consciousness (citta).
Self (mamān) existence [becomes]:
Vikalpa on living-beings and non-existence.
[Then even] abandon vikalpa. One becomes [the one].

95

摩耶誤人甚
延拓思自停
真命首法者
延拓個性一

Illusions (māyā) are beguiling indeed.
Keep expanding (kalāyā) and let thoughts stop.
The first law (dharma) of true living beings is,
Expanding one's individuality. One becomes [the one].

96

意動始發生
觀之心不動
意動發生處
執著出無通

Once the intention (icchā) is born,
[Immediately] behold with apathy. This is the right manner.
Where (iccā) is born,
Right there clinging and attachment begins [and union is lost].

97

不生己意動
直智起我無
真我真如者
思盡忘入一

If one's own intention (iccā) is not born,
Cognition begins. Bad I'ness is exhausted.
Real self, truth existence,
Be fully absorbed in [which] with the whole mind. One becomes [the one].

98

意動或直智
心入門根本
升起不二心
真覺真義彰

Intention, or rather cognition,
gives rise to entrance to cit.
Attain enlightenment of nature (ātmā) with no-difference mind ascending.
The true meaning shows.

99

無由自存智
自性謬無據
天心光華至
行之可成一

Causeless, existential cognition [shows that]
Ātmā is support-less and erroneous.
True light of cit arrived.
Keep on, the one becomes (śivaḥ) [the one].

100

心法自於物
非外矢入也
己意萬物一
直智方成也

The law of universal consciousness (cit) is [inherently embodied] in everything.
Rather than being shot in like an arrow, wherever consciousness exists.
[When individual] soul becomes one with everything,
One is capable of existential cognition (bhavajijñana).

101

貪嗔慾惑者
狂嫉等在列
逍遙於彼者
得道依餘真

Lust, hatred, greed, confusion,
Madness, malice, etc.,
Freedom from which, one shall be enlightened through,
What remains and is real.

102

宇宙皆虛幻
因陀羅之網
萬物遍籠罩

幻術巨無遺
靜慮遍周遭
漫行終不停
彼處可得渡
喜臨自得一

Universe is an illusion, like indra's net.
Cast down like a powerful magic.
Meditate on everything, roaming around.
Behold! Happiness dawns!

103
無心者不动
無苦亦無樂
直智中道得
太乙真一居

No mentalities. Abandon pains.
No euphoria. All [contrasting feelings] one shall abandon.
Direct cognition is obtained in the middle,
Where truth remains.

104
棄己身執著
遍萬有延拓
心堅意定睹
無差別喜一

Abandon attachment to one's own body.
Expand everywhere into every being,
With the entire heart firmly [seated]. View [in mental eyes]
That joy of no difference. One becomes [the one].

105

息止如虔祭
勿起認識心
第一意動者
非自汝內生
無處不在也
萬物具足一

Firstly, suspend the breaths [as in fire rituals], rather than recognize (vijñāna).
The first intention (icchā) is not from one's own inside.
It is existent in everything and everywhere, diffused and omnipresent.
[Then one shall realize that] one being has everything.

106

物遍智容器
眾生共無異
行者當入焉
遍通者可一

Understand beings as recipients of saṁvit (universal consciousness),
Of which, Every living being shared in common.
Yogi shall enter that,
universal bonding(saṁbandha) [with] attentiveness.

107

汝身非己有
遍智物喻也
靜慮身棄無
遍在日夜一

What one has is not the body, [which is]

The physical metaphor (anubhāva) of the universal consciousness (saṁvit).
Contemplate one's self-body,
as abandoned and [reside in] omnipresence. One becomes [the one] one day and one night.

108

思維無支撐
無二者無二
至高自性者
一者自成一

With the support-less (nirādhāra) mind,
Always no-difference, be no difference,
As the nature, highest nature.
One becomes [the one].

109

直智遍識一
無異知自一
遍行自在天
遍法可成一

The cognition of entirety (sarvajña) is no difference from identity (sarvakartā) with entirety.
With the pervading highest creator.
With self [realized] such God's law (śaivadharmā),
Firmly, one becomes [the one].

110

幻之於摩耶
焰火光日者
我之於一同

不二喻此通

[Like] illusions relates to maya (ur-maya).
Flames are a shattered part of fire. Rays of sunlight.
Me [is] also as such, of bhairava.
Me is a shattered division of the universe.

111
蘇菲迴旋舞
漸速忽墜地
能動漸止息
彼岸大成時

Whirl and whirl, the body
Hastes, then falls to the ground.
The excitement of śakti waned and ceased.
The transcendental great victory state [manifests].

112
支撐可師也
或雲颯刻曇
直智昇起時
思維化一焉
大能寤於內
即入動源頭
動靜本無二
能為一身也

Support can be an instructor, or rather, śakti.
Cognize, thoughts dissolved.
Śakti is aroused [when one is] entering,
the inside excitement. [Śakti as] the body of bhairava.

113

此宗之教法
聽之此勝解
新生正解脫
目定觀一體

Teachings of this tradition.
Listen, here [is the] proper talk.
Final emancipation, newly-born, śiva's way,
Eyes firm fixed in the whole.

114

收斂汝聽感
下竅亦同法
無母子音定
至高梵恆一

Contract your hearing.
For apertures in lower body, [contract] in the same manner.
Meditate on the vowel-less consonant-less (anackam-ahalaṁ) [sounds],
Supreme eternal brahma.

115

臨深井巨窟
居上目無視
無二思維時
思沒通於一

In the direction of a well or, a great cave,
Stand over without seeing,
The proper no-difference mind.

At the same moment, thoughts get dissolved. [The one] manifests.

116

彼彼思之止
外外內之馳
然然太一駐
天下斯之同

There, there, mind stops.
Outside goes inside.
Thus, thus, the one stays.
Here is everywhere.

117

諸感官可緣
天心籍此顯
以其俱道质
顯隱満真性

There, there, all organs of senses are paths,
[Through which], the form-less universal consciousness (cit) becomes visible.
His entirety is bestowed with attributes of Logos (vāc).
Pervading and lurking cit is full of nature-ness (form identity, ātmātā).

118

於始終處觀
噴嚏恐怖者
脫戰物趣者
飢渴悲惑者
皆梵體無二
悟此自入一

At the beginning and the end of (ādyante): sneezes, fear, grief,
Confusions in mind, battlefield escape,
Interests in any extraordinary matters, hunger,
Are all close to brahma's existence.

119
意著憶中物
念彼無意焉
此身無支撐
行者自成一

Direct one's mind towards recollections of some reality.
View the place with mind abandoned.
[Allow] the whole body become support-less (nirādhāra).
Keep proceeding. [The one] becomes visible.

120
若彼外物者
見之漸若無
直智同思住
化入空性一

Anywhere, a placed object,
View [it] as nullified, gradually.
That jñana is associated with thoughts.
Get dissolved in emptiness (śūnya). One becomes [the one].

121
閔敬沛無執
同智道成理
從能火長明
成大起得一

Devotion is so abundant that [one becomes] indifferent from passion and worldly attachment.
As achieving success through intellect,
[Proceed] with śakti, the eternal fire.
Become great. [One] ascend and becomes one with Śiva.

122
意駐物意外
漸悟彼空性
靜慮其大焉
解此自得安

Dwell on objects or subjects out of thought focus.
Gradually [realize] the emptiness of reality [there].
Meditate with all heart, towards greatness.
With that mastered, peace [dawns].

123
闕智著聖純
純純道自現
無純無無純
無分別喜一

Short-witted minds are attached to purity.
"With purity, Śiva manifests."
[Actually] there is neither purity nor impurity in I'ness.
Be with nirvikalpa and happiness. One becomes [the one].

124
萬物俱一性
同聖道無餘

無差亦無別
居彼岸無二

All beings have the nature of bhairava,
Sharing the same scope as God-ness or divinity goes.
Therefore, [there is] no distinction.
Reside in transcendence, Rest on the non-dualism.

125
視友與敵同
人亦與想同
梵心滿載道
俱此直智一

[Regard] friends the same as foes,
Human beings the same as ideas.
The transcendental brahma consciousness is filled with Logos (vāc).
Have this, the blissful cognition. One becomes [the one].

126
無愛亦無嗔
無敵亦無友
逍遙處中道
自在道中行

No enmities, wherever.
No affections, there.
Destroy [distinction of] affections and enmities. One is free.
Brahma proceeds in the middle way.

127
未知未可解

是空是無在
事事處處道
終得遍在一

What is not known. What is not understandable.
What is emptiness (śūnya). What is non-existence.
In this manner [realize] bhairava beings everywhere.
In this manner, one [becomes] enlightened omnipresent being finally.

128
長無所依空
遍在絕智思
思逾空相外
覺無空相一

The eternal basis-free (nirāśraya) emptiness (śūnya),
Pervades when understanding is abandoned.
With thoughts goes beyond ether,
[One realizes that there is] no ether and enters thoroughly [into the one].

129
彼彼思去處
此此恰是時
棄之易無常
風平浪靜一

There, there, [wherever] mind goes,
That, that, in that very moment,
Abandon [it] as unstable and fickle,
Thus, calm [dawns as the sea without waves]. One becomes [the one].

130

怖畏聲隆隆
遍無可分空
覺大聲希聲
無斷自得一

Fearful bellows everywhere,
Pervading, indivisible and vacant.
In this way, [realize] bhairava's sound,
Continuous, uninterrupted. One becomes [the one with śiva].

131
我中思起時
若彼執著升
作此無支撐
無它靜慮一

In my I'ness, wherever at the beginning of [such thought]: "here I am",
In the direction of getting attached [mentally],
[Let] mind become support-less (nirādhāra),
Meditate purely directing this.

132
永一無支撐
遍圓滿思處
靜慮無論聲
性存形亡一

Eternal, omnipresent, support-less,
Pervading, complete, [leave] minds there,
Meditate disregarding their pronunciations.
Do this and substance goes in place of forms.

133

虛幻帝網光
我與我在者
當遍在無二
真者帝網也
持念堅如是
純一如金剛

Untrue as lights from indra's net (indrajālā),
The concept of ["here I am"] is. [One shall] be existent everywhere.
What is truth, indra's net (itself).
Fix on this firmly. [One becomes] pure and translucent as the diamond.

134

本性旡行相
有智即有行
直智不著外
我為世得空

Nature (ātma) is without manifested images (kāra).
Where there is cognition (jñāna), there is action (kriyā).
Cognition exerts itself on non-external beings.
Emptiness comes when I'ness - "Here I am (idaṁ)", becomes "world-ness - world I am (jaga)".

135

無縛無自由
企命皆芻人
我想闕智晝
幻箭如日光

No bondage, no freedom,

In this way, hope of living is a scarecrow.
"Here I am" is a picture on the limited intellect (buddi).
Arrows of illusions gleam like the sun.

136

諸根道之門
苦樂兩通處
棄根析轄軹
自存自性亡

Senses (indriya) are gates [to salvation] everywhere.
Joy, pains, when they begin to join.
Thus abandon senses (indriya) like [dismantling a cart by removing] pin of axles,
Self-abide (svastha). Self-nature(svātma) is [thus] nullified(nivartate).

137

俗言智者照
性也神之現
無二全無在
直智回照空

In worldly [erroneous] language, cognition irradiates and illuminates, [and]
Nature (ātmā) is manifestation of God.
No-difference, indivisibility, non-existence,
Cognitive cognition dis-manifests (vibhāvyate).

138

思維意識能
自性斯四者
自彼解脫時
行者道體得

Mind (mānasa), consciousness (cetanā), energy (śakti),
Self-nature (ātmā), all these four,
Whenever from which one is emancipated,
Then [one will become] bhairava's body.

139
授此靜法畢
一百一十二
直智昇起者
解一當如此

Teaching being waveless and calm,
One hundred told succinctly,
And twelve more,
[On] cognition and perceiving the one.

140
行者學一則
可成自得一
聖言行世事
禳祝真行者

Here [if one learned even] one of those union,
[One can achieve] successfully, [and becomes] bhairava on one's own.
To speak holy words, to perform karmic acts,
To curse and to bless, one becomes an agent of deeds.

141
學此無死生
徜徉逍遙遊
天下大宗師
齊物天地一

[One becomes] exempt from decay and death, being raw,
Unbounded, bestowed with all great qualities,
Yogi in union, a mighty master,
With one's spirit (dhi'pa) united [with the pervading one].

142a

不生亦不滅
自在解脫也
無行亦無執
同於大道一

Even without the worldly life, the liberated one,
is, with neither actions nor attachments.

142b

【問】
我在我身在
自生自在生

"Here I am" when [one is with own] body.
Independent existence is the great iśvara.

143a

遍在解脫者
音聲誦作何

Freedoms arrives, [when one shall] pervade everywhere.
[What] chanting (japa) [shall one follow]?

143b

【答】

靜慮無主宰
無祭無儀也

Meditate on no great ruler,
Neither ceremonies nor pleasing [gods].

144

祭火為何者
犧牲誰納之
祈禳皆外行
駑師無可學

To who are the ceremonies and burnings made?
Who takes the sacrifices? I would like to know.
Making wishes in that manner is external,
Like a gross spiritual teacher.

145

延拓逾己身
靜思空性相
音聲身聲者
曼陀羅性音

Expand state of existence. Transcend one's own being.
Creative contemplate on manifestation of emptiness (ābhāvyate).
Japa, in this respect, is one's own sound (nāda).
Mantra is sound of one' nature (ātmā), as such.

146

靜慮念堅純
無形相無依
無有身無體

無面肢諸想

Meditate with firm understanding [that]
No manifested images (nirākārā), no basis (nirāśrayā),
Nor meditate with a possessed body,
No face, no hand, or other imaginations.

147
祭者無獻花
靜慮隻勤習
無分別心者
渡盡空相者
乃行正祭儀
無支撐太一

Indeed, ceremonies (pūjā), [is] not about giving flowers.
One who meditate and practice firmly,
be with nirvikalpa and transcend beyond ether,
[is] under ceremony by dissolving supports.

148
行者學一則
化昇日夜成
空無形相間
圓滿悅儀全

[Even achieve] one single union [of above] there,
One will rise and be gone one day and one night.
Full of kārā-less-ness, in this respect,
[One is performing] perfect completion god pleasing (tṛipti).

149

空之大居者
焚祭諸有相
諸真感官等
並思為犧牲
並意為秉炬
如是真祭儀

In the great abode of emptiness, burn as in fire ritual,
Elements (bhūta), sense streams, sense organs, and so on,
Together with thinking, sacrifice all
As oblations, with consciousness as ladle.

150a
至高瑜伽者
須得無二喜
先亡諸罪垢
保全始得一

Yoga, followed in the way of the highest lord [is],
To achieve the goal of non-difference bliss,
To remove all the sins and impurities,
To protect the completeness.

151
吾之教化也
無他惟聖通
吾之朝聖也
彼岸靜思之
不與俗教同
無祭禳悅神

Rudra's tradition on śakti is about the divine existential union.

The [true] pilgrimage is transcendental creative contemplation.
Different [from conventional wisdom], His truth [is],
Either ceremonies (pūjā) or pleasing gods (tṛpti).

152

自由喜樂者
純粹意識者
三元遍在也
自性本質也
自形自思通
是真沐浴也

Freedom (svatantra), bliss (ānanda), pure consciousness (cinmātra),
The essence of self-nature (svātmā) is everywhere.
Be in divine union, binding the self-form (svarūpa)
with one's own mind. [This is the true] purification ablution to be done.

153

萬物皆為祭
聖悅逾彼岸
吾祭無不在
俗祭何所為

Ceremonies (pūja) is held on the whole existing creations.
Divine pleasing (tarpana) shall go beyond transcendence.
Śiva's pūja is everywhere.
With all such, where are the ceremonies?

154

真炁遍行者
濁氣入行者
意動者此三

靜思之皆邪
當思性所在
渡旅真極也

Roaming prāna, entering jīva.
Intention, [meditating on those] are [all] crook actions.
The dwelled abode of self-nature (ātmā) is,
The destination of the transcendental pilgrimage. Transcendental transcendence.

155
音聲皆佐使
大通為至福
祭儀皆幻像
悟者聖屎同
俱形相者外
滅形相者一
諸曼陀羅者
世俗音聲也

Mouths and words are servants.
Stay with the great bliss (mahānanda). Ceremonies are illusions (maya).
As such, divinity is the same as feces,
The highest bhairava is obtained.
All those with kārā, are external.
All those with kārā destroyed, is supreme.
Hamsa, soham, all those mantras,
are worldly japa.

156
有形有數者
有日有夜者

汝皆應棄之
當視千同廿
無二聖音聲
真炁內法拙

Those with definite number or shape or aspects of day and night,
[One shall abandon]. Treat one thousand the same as twenty.
The divine japa is particularized in this [nirvikalpa] voice.
Prāna inside, either easy or hard to attain, is a dumb idea.

157

如是真切者
至高無雙法
勿告解顯現
彼類俱若行

This is indeed
the highest, extinct, greatest [dharma],
This shall neither enter nor manifest, at any time,
to those who are:

158

邪惡兇殘者
無敏不敬者
當為是類言
無二厚德仁

Vile, cruel,
Lacking devotion to their gurus.
[This teaching is for] those who have,
intelligence of nirvikalpa, or virtues (vīrā), or lofty nature.

159

汝既敬師長
當棄諸小也
鄉國資財者
妻子家小者

If you are devoted to gurus and [people of same] class,
Abandon the trivial,
Village, kingdom, city, or any estates,
kids, wife, household.

160

棄之如敝履
汝自明是理
何搖搖欲墜
至高有我想

[With] all those abandoned,
You shall understand:
How most unsteady,
To dwell on the seat of I'ness, [regarded as] highest.

161

生命無可獻
太一無可受
靜聆我教誨
利獻有我者

Even one proffers (pradāvyā) one's life [to God],
His highest eternality will not take.
Hear me well,
It is auspicious to offer I'ness as the transcendental pleasing (paritṛpt).

162

今魯氏經者
第一義言迄
能不離萬物
心法直智中

On Rudrayāmala tantra,
Now the first essence holds.
No śakti is separable with living beings.
The heart knowledge is cognition in the middle (**jñatamadya**).

163

如是入大通
能與道復一

Wherefore, in happy union, devī,
Gracefully, becomes the one with śiva.